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A LECTURE ON THE RACES OF TURKEY (BOTH OF EUROPE AND ASIA)

AND

THEIR STATE OF EDUCATION.

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A LECTURE ON THE RACES OF TURKEY [BOTH OF EUROPE AND ASIA] AND THEIR STATE OF EDUCATION.

So much has been written about Turkey, that it may appear difficult to communicate new facts or opinions regarding that country. *This* difficulty, however, is not great; for, besides that the writings of travellers, which form the largest proportion of the books on this subject, are in general only calculated to interest a public which likes to be amused under the show of instruction rather than to be seriously or profoundly instructed, they often corroborate the truth of the Arabic proverb, "The stranger, even where he sees, is blind." The misapprehensions of travellers, their preconceptions, and hasty conclusions based on imperfect observation (such as possibly beset the path of authors of "Three Days in Turkey, Egypt, and Palestine"), must always be a fruitful source of error and contradiction. Nowhere is the above-quoted proverb more applicable than to travellers in Turkey. For this empire is composed of heterogeneous and antagonistic elements where the results of historical criticism are at variance, and where a crude mass of conflicting nationalities, languages and interests has been heaped up by the influence of events and by the contact of races which were at different stages of development and civilization. The great problems of modern politics and ethnology seem to have concentrated themselves there into one common centre: and if Oriental diplomatists and scholars are willing to leave the solution of the "Eastern Question" to future events and to accident, we can hardly accept the opinions of most of the tourists as authoritative. The magnitude then of the subject constitutes the difficulty, and not the quantity of books that have been written on it, although among them there are some that deserve our attention and study.

It is by no means an easy task to give a tolerably succinct account of one nation within the defined compass of time allotted to a lecture: but if the Turks are right in saying that their empire is composed of seventy-two-and-a-half nations (the half nation being the Gipsies, who are supposed to be only partially human, as they are reported to have descended from the union of Satan with a sorceress,) my difficulty in treating of the subject of this evening's Lecture is obviously increased.

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When the illness of my friend Dr. B ..... threatened to prevent his lecturing here to-night, he and Mr. R ..... requested me to take his place, and give a lecture on "Turkey." I wrote a letter to Mr. R ....., humbly suggesting that I was quite as willing to read a paper on the Gipsies, or to dilate on the derivation of some word. But no; Mr. R ..... still showed a partiality in favor of "Turkey." When my duties permitted me, at last, to devote a few hours to the preparation of this lecture, I felt the rashness and responsibility of my promise. It is, indeed, easier to speak about Turkey when one has been there for three days, than when the residence has extended to very nearly one's lifetime. Similar was the position in which a Frenchman was placed, when, after a residence of six weeks in London, he announced his decision of writing a book on the political, social, and religious condition and future of England; after six months, he thought that he would first compose an outline of English history for the use of French schools; but, after six years, his magnificent original design sank down to writing a "Guide to London for French Visitors," in which, however, the famous sentence did not stand: "Rue St. Holborn se bifurque en traversant d'un coté la Tamise, et de l'autre longeant St. Giles, le faubourg du beau monde." On some friend reminding him of his original intention, he confessed that the longer he stayed in England the less could he give an adequate description of English life, manners, and institutions.

The practical solution of the difficulty in which I am placed is this, that I should give what you and I like best, though perhaps, do not admire most, namely, an account of what I have seen and heard, rather than an elaborate treatise, in which continual reference to books would have been unavoidable. Two statements only I have made on authority: one is from Fowler's History of Turkey, page 230; and the other passage is out of Eton's Survey of the Turkish Empire, page 192. I will therefore state facts, or conclusions, although I may not always in giving opinions, develop the successive logical steps which have brought me to their adoption. I certainly shall not do you the injustice to draw from the course from which the famous German Professor, of nebulous memory, drew, when he described the camel, by "evolving it out of the inner depths of the moral consciousness of his subjectivity."

Turkey is a conglomeration of theocracies. The Ottoman power, founded and supported by religion, is a theocracy, which

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takes the lead of the other theocracies only in so far as it is politically the most important. Based, as it is, on an assumption of superiority of race and creed that is not justified by a higher national and religious life which alone establishes superiority in the contact of races, it has become merely an illustration of the difficulties which a dominant barbarism can throw in the way of systems more in harmony with civilization and progress. National vanity and spiritual pride have nowhere, so much as in the East, proved suppressive of development and conservative of error. Truly does Robertson term Oriental Stagnancy "continued sameness." "It is better to walk than to run, to stand than to walk, to sit than to stand; to sleep is still better, and death is the fullest repose,"—they say, and seem to mean, as "rahat," repose in manners and feelings, constitutes their ideal of complete happiness. Oriental despotism subjects all to the same level, that of equality in slavery. The Sultan is master of the lives and property of all his subjects, be they Believers or Infidels (to use these terms for the sake of conciseness); although it is equally true, that by the spasmodic outbreaks of Moslem fanaticism, the latter have suffered more than their Mohammedan fellow-subjects. In other respects, however, the very superciliousness of the conquerors, and their haughty conceit of superiority, have practically proved tolerant of the religion and self-government of each of the conquered nations. When a French Ambassador, in the time of Louis XIV., informed Kuiperli of the victories of that monarch over the Spaniards, the Vizier* politely replied, "What do we care whether the hog eat the dog or the dog eat the hog, so that the interests of my master prosper?" Thus it is that the Turks allow Christians to govern themselves by their own religious and civil laws, and only assert their power when interfered with themselves, or through the occasional outbreaks of bigotry, to which I have already alluded.

The Turkish Empire thus exhibits the working of a number of theocracies. As these have existed for ages under different circumstances and for different races, we have an ample field for inquiry into that particular form of government. The investigations prove that as long as human nature is what it is, the fusion of temporal with spiritual power, cannot be a civilizing agent of the highest kind. The founders of the various religious systems have rescued their races

* My transliteration approximates, as far as possible, to the pronunciation of Arabic words by Turkish Scholars.

from the deepest shade of barbarism by a partial unfolding of truth ; but their perpetuators, actuated by interest rather than enthusiam, have retarded the progress that had begun, and have established hierarchies. The millions of the East, as the millions of the world, will be brought to the perfect enlightenment which we desire for our fellow creatures, only when, on *all* sides, truth shall be investigated for its own sake, and not to confirm particular opinions ; when the candour of the scholar shall predominate over private interests, and when the fearless and independent inquirer will submit to truth wherever he finds it ; and, standing on true Christian ground, consider religion the guide, and not the tyrant or adversary, of science. Truths, the results of whatever inquiry, can not be contradictory to one another ; and the admission therefore, that theocracies are not adapted to the present state of mankind, is not dangerous to the true faith, althongh it may modify *our* preconceptions. In the East, we find that justice and morality have been disregarded whenever the temptation of worldly power corrupted what ought to be most sacred to a nation, the purity of life of its preachers ; and there is practically little difference between Imams, [Turkish priests,] Papas, [Armenian and Greek priests,] Chachams, [Jewish rabbis,] Kavals, [priests of the devil-worshipping Yazidis,] and the Uqala of the Druses.

The following list contains the names, distribution, and numbers of the several nationalities or religions, as these terms are often convertible when applied to Turkey. The list is approximative only, as no reliance can be placed in official documents. The dignitaries of the several communities either over-state their numbers in times of prosperity, or under-state them when fearful of the envy of their enemies. Let a stranger ask a governor of a district, or even the chief of a village, what the population living under his rule may be, and the answer he will get will be, "Thanks to God, we have not counted yet the drops of the sea or the stars of heaven. Praise to God, there are many basking in the radiance of our Sultan." In our list are also included all the nations that owe a nominal allegiance to the Sultan, together with the numbers of foreigners sojourning in his dominions. I have thought it interesting to add the opprobrious terms employed to designate these different nationalities by the Mohammedans of the lower orders ; as sweeping assertions, although dangerous to the interests of truth, are generally founded on some premise of fact or striking characteristic.

(In the above estimate of numbers regard has been had to nationality as well as religion. "Native Christians" obviously include "Slavonians and Armenians," although I have also mentioned them separately.)

Thus the Turkish empire will be found to embrace over 6,50,000 square miles, and to contain about 40 millions of inhabitants. In our account, however, of the STATE OF EDUCATION in Turkey, we must exclude all the principalities which only acknowledge the suzerainty of the Sultan, viz., the two Sherifats of Mecca and Medina, Wallachia, Moldavia, Servia, Egypt, Tunis and Tripoli; and confine our attention to the Turks, Greeks, Armenians, and Jews.

Education is everywhere the result of the specific national character, laws, and religion, when brought to a practical issue—the training of the rising generation. In civilized countries it is combined with the experience of teachers in all countries. Thus, although, the system of education in Turkey being altogether distinctive, we cannot recommend it as a model, we may yet learn something from it, however little that may be. Men who stand on higher ground gather knowledge even from those whose systems, *as a whole*, they must condemn.

Beginning with the ruling race, of the Turks, we see the influence of Mohammedanism in its worst form, and *therefore* antagonistic to progress. For that religion, in a milder form, as accepted by the ancient Arabs, has been an agent of civilization, and to it we, in a great measure, owe the renaissance of letters. The works of the Arabs on medicine, botany, zoology, astronomy, chemistry, algebra, the critical study of history, and other subjects, were the text books of the European Universities in the Middle Ages, and the basis of our present learning. It has been said that "the world does not know its greatest benefactors." Remember that, through the fearless inquiries of the Arab scholars into the domain of science, the minds of men were prepared for the extension of that inquiry into the pretensions of the Church, and the acceptance of that great blessing "the Reformation"— a great blessing, I advisedly say, with all its shortcomings. Remember also that the very names of some sciences are due to them, and we must admit the justice of the above imputation, particularly when we see that these facts are not even generally known, and that, up to the present time, some thousands of standard works in the

Arabic language have been consigned to unmerited oblivion. How is it then, that one and the same religion, when embraced by the Arabs, should have favoured, and, when followed by the Turks, should have retarded, progress? It seems to me that, in forming our opinions on a creed we do not attach sufficient importance to the *character* of the nation by which it is embraced, or to the pressure of historical circumstances, particularly those with which the creed is at first connected. Has not even the religion which preaches "love your enemies" been dragged through the mire by unworthy professors, and produced more bloodshed than perhaps all the other religious wars of the whole world, from the earliest times, put together? The seed must be cast into good ground, if it is to bear fruit abundantly. Applying this with limitation to the Arabs, we find that in them, nationally, were the germs and probability of development; and that, as soon as they were constituted into one people, they occupied a position in civilization. The Turks, on the other hand, a Mongolian race, with Tartar straightforwardness but Tartar barbarism, formed the last wave of the inundation of Europe by the barbarians, which plunged it into the darkness of the middle ages. With the honesty peculiar to them, they accepted, as they thought, all the precepts of the Koran, and carried them out rigorously; but unwittingly, as men generally do, unless they have attained to an extraordinary degree of enlightenment, they accepted those only that were most in accordance with their nature.

This brings us to an important point, that of the dualistic character of the Koran. The Koran is a book which was delivered in chapters. "Suras," at different times and for especial purposes. The Suras were delivered, some at Mecca, others at Medina. In the former place, the debût of Mohammed was made, and exhibits him in the character of a man willing to undergo any sacrifice for what he conceived to be the spiritual and national interests of the Arabs. Therefore, the Suras delivered there breathe a spirit of high morality, great self-abnegation, and universal tolerance. The chapters, however, subsequently composed at Medina, after the "secession," Hegira—wrongly termed "flight," as though the Mohammedans would begin their era by a reference to an ignominious circumstance—exhibit him in the character of a legislator rather than in that of the prophet of a new religion. Then, persecution having set in, the pressure of Mohammed's followers, and the urgency of circumstances, made it necessary that the existence of aggressive and retaliatory elements in the new faith should become known to its enemies. It is, therefore, that, in our study of the Koran, we should be aware of the great

distinction between the Suras given at Mecca and those given at Medina. The former were, practically speaking, acted upon by the Arabs as soon as they were in the secure enjoyment of power, because these were more in consonance with their real nature, whilst the latter have more especially formed the rule of life of the Turks, because more in harmony with their national character, and have influenced most Mohammedans since the era of the Spanish persecution.

On the whole, the Koran, from which the Mohammedan laws have developed themselves, and in which their elements are to be found, is a book inculcating the strictest Justice and a high tone of life. Wherever it did not change existing immorality or cruelty, it at least modified the evil considerably. Woman, from being a part of inheritance, to be bought, sold and divided among the heirs of a property, became herself a sharer in the property, and acquired separate legal rights. The fierce law of retaliation was greatly modified by the substitution of blood-money, which, from the value of ten camels for a life, rose to one hundred. Capital punishment was to be sparingly inflicted, and monogamy was recommended as the *most* pleasing state before God, although polygamy was tolerated, and became a substitute for the old custom of burying the daughters alive. Were the Koran strictly followed by all Mohammedans, we should see justice most impartially administered, and such instances as the following would not be rare. A Kadi, who had been bribed with 500 piastres by the plaintiff, addressed the defendant in the following words : "You seem to have no witnesses; I have, however, 500 in your favour (producing the money), and so you are acquitted."

Nothing can be more equitable than the Mohammedan law as it exists in theory (excepting the clause which places infidels under legal disabilities). Wherever it fails, it is owing to the Utopian standard of some of its provisions, the scrupulous wish of the law to reconcile all the interests, however minute; which, being impracticable, must defeat its own end. In practice, however, we find the greatest acts of injustice committed; the governors of provinces, their underpaid officials, the wealthy or adventurous traders, vying with one another in plundering the country, and robbing the public treasury. It is said that formerly, when governors of provinces were more independent than now the country prospered. In the old records of Ottoman rule I do not find anything of the kind. With the exception of a few works or public fountains, here and there, erected by the ostentation of their founders, I find hardly any public road or work of art that

cannot be traced back to the Byzantines. The interests of the population at large have never been furthered, either in the olden days of violence or in the present time of transition. The centralization which has established the reigning dynasty of Osman, to the detriment of the independent governors, is so far an improvement upon the old system, that, under a liberal government at head quarters, the Turkish empire is more likely to flourish than when the mighty Agas, like the Barons of old, only yielded a nominal obedience to the Sultan. Bribery and corruption of the grossest kind are, however, still the rule. An amusing anecdote is related of a Kadi, who had been bribed with 100 piastres by one party and had received a present of a valuable carpet from the other. It is necessary to premise here, that the Turkish word "yuz" means a hundred, and also face, and that the word "hali" means carpet, and also condition. So, when the parties came before the judge, after the preliminary obeisance had been made, the plaintiff touchingly said, "Yuzuma bak," which means "Look at my face," which is quite an Oriental idiom, intended to move the pity of the judge, but also "Look at my hundred," referring to the piastres which he had given him. The other plaintively rejoined, "Halima bak," "Look at my condition," and also "Look at my carpet." The poor Kadi was quite nonplussed between the two claims, and gave as his verdict,—"Go, my lambs, in peace, and reconcile yourselves; for reconciliation is recommended by our Holy Law."

Judges are chosen from the number of those priests, or others who have made themselves acquainted with the elements of law as stated in the Koran. Priests, as well as judges, are chosen from the people on the ground of great piety or learning; and it is thus that the most objectionable feature of a class-hierarchy is avoided. There are, however, regular students of theology and law—Softas, who are afterwards received in the number of the Ulema, [Arabic plural of A'lim=a learned man] and are promoted to the several offices of head-master of a school, assistant judge, and judge, as they have influence, or exhibit either learning or bigotry. [Compare *Hakama* حكم=to teach and rule; *Hakeem*, حكيم a learned man; physician; حاكم *Hákim* a ruler; حكمة *Hikmat* wisdom, philosophy; *Hukm* حكم an order, law; محكمة *Mahkamat* a court of justice.]

In large towns, as may be supposed, intrigue prevails in the filling of clerical and judicial posts, since every appointment must be ratified by the ruling authority. In the country, however, where there is less temptation, greater purity exists, and

we often find the Kadis in those places administering justice in the true meaning of the term. The learned in religion, or the Ulemas, do not however monopolize the laws. Governors of provinces or districts are often the supreme judges; and it is strange to see how frequently people in those countries attend to the most opposite duties. Whether they are correct in saying that "God gives sense to whomsoever he gives an office," I shall not pretend to discuss; but the man who is a barber to-day may become a great lord to-morrow, and after some time be again reduced to his former state. It must, however, be added, that this is not so much the rule now, and that there are men of ability and intelligence found in the government. It is related, that a late Kapudan Pasha, or admiral in chief, whenever he came to review the fleet, used to ask his secretary from which side the wind blew, and that, having got the information, he used to step on board and tell the captain that "to-day the review would be successful, as the wind blew from such and such a quarter." Thus is versatility not always the sign of high intelligence, and where we can apply the saying of Pericles.

The Ulemas, however, form a strong body, whose interests are often opposed to those of the Sultan. So, while he has the right of life and property over all his subjects, he cannot touch the property of a priest, or dare to spill his blood. This immunity of the priest is practically of no use, as the Sultan can conciliate law and his wishes by virtue of a clause which gives him the right of pounding a priest in a mortar. This right, however, has not often been exercised, as the Sultan is too anxious to be on favourable terms with so formidable a body, and frequently tries to detach members of this corporation by tempting them with high office at court, whereby they become his "quls," slaves, and he their heir-at-law. Besides, the private property of the Ulemas, there is the property that in course of time has accrued to the mosques by endowment, gift, or usurpation, and which is called "waqf," inalienable; property over which the real proprietor exercises a certain leasehold right, by paying a nominal rent to the mosque, to which the whole property would revert in default of issue. There are many abuses flowing from this system, and an attempt has lately been made to confiscate all "waqf" property in Turkey for the benefit of the State. We cannot foretell whether this measure will lead to an insurrection of the priesthood; but it must be admitted, that, in this case, the endeavours of the Sublime Porte to centralize all the power in the hands of the reigning family are in harmony with the course of enlightenment. This is often the case with measures of the Turkish Government.

which are promoted by selfish dynastic views, but the remoter effects of which must be generally beneficial.

To illustrate the state of education in Turkey among the Turks, we will follow the course of a boy who has succeeded in acquiring whatever knowledge the colleges there can give him, and has thus paved the way for his appointment as a judge.

He enters the school, chiefly because his parents do not wish to be troubled with him at home. His heart almost sinks within him as he enters ; for the consciousness of his naughtiness, and the fear of the rod, which flourishes there in all its vigour, is before him. The new-comer makes his salaam to the master whom he probably sees smoking. I may, from my own recollection, describe the kind of room he would be likely to find. It is generally low-pitched, with a few carpets spread on the floor, on which he sees squatting victims of learning like himself; a few pamphlets on the alphabet, long rolls of caligraphy hung up or spread before him, one or two inkstands, one or two Korans placed in some elevated part of the room, and possibly an abacus, constitute the whole furniture of the room. On some raised sofa, or a few pillows, sits the master, gravely smoking, or writing, or perhaps listening to some chapter of the Koran, which a boy may have learnt by heart. The Khoja or Imam, after a short preliminary address, shows him how to cut a pen (a reed) and introduces him to a fantastically got up spelling book. Then he learns a few letters, and gets his first beating. Every successive morning he returns, and possibly may learn a little more. After a year or so, he may be tolerably proficient in caligraphy, an accomplishment which is almost carried to an art in Turkey ; and may be able to read tolerably well. Their method of teaching caligraphy is very sound ; little dots are placed within and without the letter, and their number determines the distance which one letter or one word ought to have from the other, and the size it ought to have. To facilitate the progress of the boy, the paper on which he writes is glazed, and the ink, which is mixed with gum, and which is obtained by the pen getting the exact quantity that is wanted through its being passed through cotton, enables the pupil to write the letters *on* the paper ; and should they not have the required proportions, the master rubs the end of the letter off, and adds whatever stroke or curve is wanting. The hand which he is generally taught to write is the *Sulus*, in which manuscript-books are written, and from that he proceeds to the Rica, or

commercial hand. Should he be anxious to become a public scribe, he acquires the Ta'lik, which is confined to the priests in Turkey, and a modification of which is used in official writing, and lastly, the Divani, which is a most elaborate hand, in which almost all the letters lose their original form, and can hardly be recognized except by the most experienced decipherer, and very often not even by the writer himself. This is, of course, the exaggeration of a system which otherwise we ought to commend and introduce wherever we can ; for it seems to me that we often consider good writing as a very third-rate acquisition, whilst to a boy it might often be made a valuable adjunct to the training of the mind, as it developes faculties of cleanliness, attention, and accuracy. In Turkey, however, it often happens that the most ridiculous mistakes occur, owing to the endeavours of the writer to make the letters do the task which Talleyrand ascribed to words, namely, to "hide the meaning." I have often seen a pasha and his secretary puzzling themselves over a letter which they had received, calling in a few learned men who were equally incompetent to make out the sense, and eventually giving the whole thing up in despair. As an answer had to be sent, the secretary would be directed to write the reply, and that gentleman generally took very good care, after filling a page with compliments, so to word the letter that nothing could be made out of it, and that, at the same time, his ignorance of the meaning of the original message should not be discovered. When a scribe was once directed to write a letter, he refused, saying that "He was lame, and therefore could not comply with the request." On its being suggested that his lameness had little to do writing, he replied, "True, but my writing is generally so elaborate that no one can read my writing except myself, wherefore I always accompany the message."

The boy's reading is confined to a small treatise in the Turkish language, called the "Risal akhlaq," written by some literary pasha, in which he is invited to be a good boy, not throw stones in the street, &c. &c. ; and to a book on the religious duties of a Mussulman. Of the construction of the beautiful Turkish language, which exhibits most interesting grammatical phenomena, he receives no idea whatever. The learned language of the Mohammedan is Arabic, and if he wishes to become learned, he must study that language. Latterly a grammar of Turkish, for the use of Turkish schools, has been written by the Gladstone of Turkey, Fuad Pasha ; but I have not seen its operation, and can therefore pronounce no opinion as to whether it works well,

or has even so much as been introduced and actually taught in a single Mohammedan school. Should the aspirations of the boy, or those of his friends, be higher, then he is made to learn the whole Koran by heart, which entitle him to the degree of Hafiz, or monitor, into which he is inaugurated by a formal procession of all the boys, chanting, &c. Then he is supposed to have learnt all the school can give him, in addition to some fragmentary knowledge of arithmetic. Here I may express my approbation of the system of learning speeches or rules by heart. The objection of "learning like a parrot," may here be brought forward; but, whilst every body must prefer understanding to the mere repetition of words and sounds, I do not see why understanding and learning by heart should not be judiciously combined, and I cannot help believing that even the latter alone is of great influence in the formation of a strong and powerful mind. Our modern systems are unfortunately too prone to disparage this excellent method. We are to learn everything, and nothing is to give us trouble; and in consequence, our youths have only a shallow and inaccurate knowledge of which little is retained. The scepticism so prevalent in these days is often due to a hasty digestion of a number of contradictory facts, which jumble themselves in the mind of the student, and cripple its powers. The contempt into which the faculty of memory has fallen may be mainly due to the many instances of men whose powerful memories have been contrasted with their deficiencies in other faculties. It is thus that strong contrasts produce sweeping assertions. In this case, if they prove anything, they prove that *all* our faculties ought to be simultaneously developed. The Greeks truly called "Memory the mother of all the Muses"; and it is difficult to conceive how we are to profit by the experience and learning of past ages without fully developing the power of memory. By all means, let the teacher bring all his ability to bear upon explaining and illustrating the meaning of a poet or orator; let the boy learn by heart judicious selections *only*, but still let him do that. The results in Turkey are corroborative of this view. For there the boy learns the Koran by heart, and that too in a language which he cannot understand. Yet the result is that the mental discipline which he has undergone, defective as it is, since the exercise of memory has not become a source of *knowledge*, proves of great advantage, by developing that strong common sense in practical life for which the Turks are not unjustly renowned.

Should the boy not like to leave the school, he may be attached to the mosque which is generally in connexion with it,

as a Muezzin, or caller to prayer and then under the tuition of the Imam, or some other priest, prepare himself for the calling of his tutor. Sometimes, however, he will prefer entering a Medrese or College. These are of different kinds. To some of them very complete libraries are attached, which are very little used. There is an excellent medical school at Constantinople, which any one, Christian or Muhammadan, may enter, receive a small stipend, and eventually get an appointment as surgeon in the army. This college is directed by learned European Professors : but it can hardly be called a specific Turkish College. To obtain a knowledge of these institutions, we must make our boy enter a theological college, where he would become a Softa.

There the principal studies are Mathematics, Grammar, Rhetoric, and the study of the Koran and its commentaries. The Arabic language is there acquired by a most laborious method.

It is a strange circumstance, that, in all Shemitic races, and in those nations which have been influenced by Shemitic literature, Grammar is considered an end and not a means of learning. Thus the ingenuity of Native Oriental scholars has, from time immemorial, been wasted in drawing subtle and recondite meanings from every word, and even the position of a diacritic sign or point. That masterpiece of learning, the Meqamat of Hariri, whilst professing to relate the adventures of the Eastern Don Quixote, Abu Zaid ibn Seruj, is a mere peg on which to hang grammatical problems. To acquire that learning, they pursue, as will have been inferred, the most roundabout way ; a way which confounds the idioms peculiar to the language, with the laws common to all language. Allow me to read an extract from the Eighth Report of the Civil Service Commissioners, which may serve to show the drawback of this system :

" The extract which we subjoin from a work which, having been published by the Secretary to the Board of Examiners in Calcutta, has almost an official character, confirms us in the belief that the elements of the Oriental languages should be acquired in this country :—' Although circumstance of position is the greatest, it is not the only, obstacle the European has to contend with. In all civilized countries good teachers are to be had, who skilfully leading their pupils step by step, soon give them such knowledge of the rudiments, grammar, and construction of the language they wish to teach them, as enables

the latter, with the help of a good dictionary, to make fair progress alone. But where are such to be found in India ? On a young civil servant landing in Calcutta, he is furnished with a Moonshi or Pandit. He may have a taste for languages, perhaps have been a first-class man at Oxford or Dublin, and had beside the benefit of a few lessons from Max Müller or Wright. If so, I am afraid his firm impression will be that his Moonshi has no system at all ; in short, whatever his own knowledge of the language, that he is *no teacher*. But the truth is, the native *has* a system, but it is the very reverse of all modern approved systems. It is, if I may use so common a simile, to fling his pupil at once into deep water, and there let him splash and plunge about until he learns to swim."

Their mode of illustration is also very curious. My master used to insist upon the Arabic verb being conjugated in conjunction with some word in Turkish which sounded like it. Thus, for instance, the preterite being "nasara," the present "yansuru" and infinitive "nasran," the verb, he said, should be conjugated thus :

nasara=he helped—darada, in the valley,
yansura =he helps—yavrusa, the young,
nasran=help—tavschan, a hare,

As though we should conjugate the Latin, amo,—she saw ; amas,—alas ; amat,—a cat.

For the information of those to whom it might appear strange that I, a Christian, should have been permitted to enter a Muhammadan school. I may incidentally state that this was due to the influence of my late father, J. M. Leitner, M. D. than whom no worthier scholar or philanthropist, perhaps, ever existed, and who lost his life in an attempt to benefit his fellow-creatures. His name was a passport for me in many parts of the East, and his long career of usefulness had gained the respect and affection of a large portion of the Muhammadan, Christian, and Jewish populations of Turkey. It was owing to him that I combined idiomatic reading at the several denominational schools and colleges, with the approved system of our European scholars, the adoption of which made the study of the former very useful, where otherwise it would have been a waste of time.

General knowledge is little cultivated in the Medreses. Lately manuals on geography, natural philosophy, and other

sciences, have been translated into Turkish ; and an Englishman [Mr. C. Wells] connected with King's College, London, has composed a treatise on political economy in that language. A long time must, however, pass before these endeavours can produce any practical results. Till then, the Softa will believe, in astronomy, that there are seven heavens from one of which* the earth is suspended by a large chain ; that the sun is a large ball of fire ; that eclipses are caused by a large dragon wishing to devour the luminaries ; in geography, that England is a large town somewhere north-west of Arabia, and that its inhabitants, having nothing to eat in their homes, wander about on the seas, and feed on sea-serpents ; in history, that the Muhammadans have subjected the whole world ; and in politics, that the Russians are refractory subjects, whilst the English, French, and Germans have long since given over any idea of rebellion, and pay a willing tribute to save their heads. The late Russian war has certainly introduced a new view of things into the minds of many ; but we cannot expect any ordinary Turk, except such as occupy diplomatic posts, to know much beyond what I have stated.

The Softas form a very dangerous body of energetic and fanatical youths, whom their teachers, the Ulemas, employ for any purpose which may promote their interests. Although Softas or Ulemas may leave their profession whenever they like, they seldom do so, as they have a strong *esprit de corps*. The Sultan, therefore, tries to be on good terms with them, although he secretly undermines their power, as dynastic interests predominate even over the interests of Muhammadanism which such attempts must injure. He is, however, obliged to pay them great respect, and issues no laws without first receiving a " fetva"=the sanction of the clergy. When a Softa has finished his curriculum of study he becomes a Muderris, or Professor. In that capacity he generally studies Persian, the French of the East, particularly if he wishes to have influence at Court. From that post he is promoted to a " naib, " or secretaryship to a judge ; he then becomes a kadi, or judge, where he generally stops. He may, however, become a Molla, or judge of a Supreme Court ; may then be promoted to the chief magistrature of Constantinople, Istambol Effendisi ; then proceed to the military judgeship (Kadilasker) either of Turkey in Europe or of Asia Minor, and perhaps arrive at the dignity of Great Mufti or Sheikh-ul-Islam, the High Pontiff of all the Muhammadans, of the Sunnce sect, who is only next to the Sultan, and to

whom great reverence is paid by all the faithful, including the Sultan, who on days of public ceremonies advances three steps from his throne to meet him. In this high office he may peaceably end his days, unless he is previously strangled or poisoned.

Before dismissing the subject of education among the Turks, I may add that girls, unless married, attend school together with the boys, a fact not generally known in Europe.

The highest state of education in Turkey is to be found among the *Greeks* and those who profess their religion. Here we must exclude the schismatics, or United Romanist Greeks, among whom education is also high. It so approximates to our own in its rudimentary features, that little need be said about it. This remark, however, applies exclusively to their schools, and not to the general state of information among the people. It is owing to the ignorance of their priesthood, and to the ignorance and superstition of the laity, that the influence of Grecian civilization has not acted upon their conquerors; for no Horace can there apply the words—

> "Graecia capta ferum victorem cepit, et artes
> Intulit agresti Latio."

Still, the rise of modern Greek literature must be watched with the deepest interest by the learned of the present day. A nation that has groaned under the tyranny of such usurpers as the Turks, who in many parts cut out the tongues of their subjects if they persevered in talking Greek, and the misgovernment of their own priesthood, and has yet produced a Korai and a Kuma, is still worthy of its ancestors and entitled to our respect. I may here say that the modern Greek is nothing more or less than an Aeolo-Doric dialect of the ancient —that it is, in fact, ancient Greek as spoken by the common people, with an admixture of foreign words taken from the lingua Franca and some Slavonic dialect. There are a number of "*Allelodedacticoi*" schools scattered all over the country.

In one of them I have been myself, and greatly profited by the instruction. They endeavour to assimilate their language in those schools to classical Greek (a very different thing, I apprehend, from ancient Greek), study Grammar as we do in our schools, practice composition, and get some fragmentary, but correct, ideas on history and geography. Their school-rooms

are mainly like ours; they have regular examinations and award prizes. The study of the French language is also being largely introduced. Their Colleges are still better. The National College of Fannar may fairly rank by the side of our own; and the lectures delivered at that institution on history, philosophy, classical philology, and dogmatic as well as pastoral theology, exhibit a high standard in the professors and pupils. For my own part, I cannot speak too gratefully of the instruction I received there and the personal attention which the professors gave me, particularly the learned Wilke, a native of Bavaria. The speeches of Demosthenes, Aeschines, Socrates, and those of the Fathers are freely committed to memory, and no one can doubt that this must exercise a powerful influence for good on the minds of the descendants of a glorious people. Had they not the failings of their ancestors, treachery, inability to act in concert, deceitfulness, and vanity, and were they to combine the manliness of the Turk with their native talent, they would occupy an ethnic centre of civilization of a high and leading character. With regard to the appointment of teachers, this chiefly rests in the hands of the higher clergy. Wherever a school is good, you may be sure that there is a secular teacher. Where, among the Greeks, a man combines the two vocations of priest and teacher, the interests of education are not furthered, and the Bulgarians have exhibited great judgment in their endeavours to emancipate themselves from the thraldom of the Greek priesthood.

Among the *Armenians* the priests practically monopolize education. These financiers of the East have lately shown progressive tendencies; and a new party, calling itself that of modern Armenians, has been formed and has established schools on approved principles. It is a remarkable phenomenon among Oriental nations, that they all fall back upon the treasures of their antiquity. We have seen the Turks study Arabic, the Greeks Attic Greek; we find the Armenians devoting their attention to ancient Armenian, an Indo-Germanic dialect, of which the translation of the Bible in 400 A. D. is the most classical specimen; and we shall find the Jews giving all their energies to the study of Hebrew. In my time the Armenian schools had little to recommend them. With little work I soon was thought a prodigy of learning. Teaching in them was confined to the three "rs." and to some little geography and French. The Armenians have, however, a very fair educational establishment at Sumatia, in which metaphysics, divinity, and

modern languages are successfully taught. They are a hardy and enterprising race ; and while the Greeks are called the Frenchmen, they may be termed the Scotchmen, of the East. They are eminently adapted to progress ; but as they are, at present, in a state of transition, we must keep our opinion for a while yet in abeyance.

The Church of England some time ago had the opportunity of receiving into her fold a large accession from this influential, wealthy, and intelligent race ; an opportunity which it neglected. The Armenians are of the Indo-Germanic stock, with the exception, perhaps, of those from the Lake of Van, who seem to be of Jewish origin. Possibly this may be the reason why they can fitly be compared, in capacity for business, to the "American Jew of Scotch extraction." At any rate, the Eastern proverb states that, "It takes two Greeks to cheat a Jew, and twenty Jews to cheat an Armenian." Of the alphabets of the standard languages, the specific Armenian is the most recent.

The *Jewish* schools are under the superintendence of Khakhams, who generally leave the instruction in the elements of Hebrew, and in a peculiar Hebrew-Chaldaic handwriting, to their assistants ; and reserve to themselves the task of propounding, and still further mystifying, the casuistical problems of the Talmud and the Cabala to the advanced pupils, particularly those who are preparing themselves for ministerial functions. The Jews study Hebrew in very much the same way as the Turks study Arabic. Their ignorance is very great. The last reports speak of a movement in favour of a high system of education being introduced amongst them. Should it be successful, we shall soon hear of many of them rising to literary eminence. Even now they are to be found among the leading men of Turkey, and their *physique* and *morale* have remained unimpaired after centuries of subjection under every conceivable combination of prejudice and oppression on the part not only of their Moslem rulers, but also of their Christian fellow-subjects. Here I may refer to the Karaite Jews, a remarkable body, the "Quakers" of Turkey. They are distinguished from the Talmudistical Jews by dress, cleanliness, a manly behaviour, the use of the Greek language (whilst the other Jews speak Spanish, the language of the country from which their ancestors were expelled), greater enlightenment, and a scrupulous honesty. The latter has given rise to the saying, "As truthful as a Karaite."

Little is known of the inner life of this sect. They reject the Talmud, and attach greater authority to the Pentateuch than to the rest of the sacred writings. They are said to be under the authority of Nasis, and date their rise from the eighth century. Their polemical writings are not without some literary value.

In concluding these cursory remarks on the state of education in Turkey among the most important bodies, it may be necessary to add a few words with reference to the mode of filling up appointments These being naturally an object of intrigue, their bestowal is subject to various influences. In general, however, it may be said, that the highest ecclesiastical dignitary of the several nationalities is chosen by the votes of the respective clerical councils ; that this dignitary, after election, almost always succeeds in filling the vacancies in those posts that are immediately below his own and that the inferior clergy are appointed with a view to meet the wishes of the congregations.

Among *Muhammadans*, the Sheikh-ul-Islam appoints the Kadalaskar : the latter again nominates to some lower grade, although in theory every similar office is filled by the direct action of the Sultan.

The *Greek Patriarch* presides over the Synod which has elected him, and which is composed of twelve metropolitans, who represent as many provinces. The Synod appoints the bishops ; who, again, appoint the priests of the several grades of Proestos, Pneumaticos, and Ephemerios, and influence the selection of secular teachers. Besides the Synod, there is an Œcumenical Council.

The *Armenians* have four Patriarchs, of whom the greatest resides at Etchmiazin, and who has under him forty-seven bishops, called "despots." The patriarch of Constantinople has eight suffragans, that of Cappadocia twelve, and that of Jerusalem, whose authority extends into Russia, twenty. The "despot" appoints the priests and teachers of the lower grades.

The *Jews* have a Chief Rabbi, who is assisted by two Khakham Bashis. These three form the great tribunal of justice. A second branch of the legislature is composed of seven members, chosen for life by their brethren, who have a right to remonstrate with the triumvirate—which they do pretty often—and to

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convoke the national assembly, which is composed of deputies from the several communities.

To *all* the heads of the several bodies belongs the right of levying taxes, and of sentencing criminals to imprisonment or the galleys.

Passing now to the state of education among the minor nationalities, we may fitly commence with the *Albanians* This savage race, of Illyrian descent, greatly intermingled with Slavonic and Greek elements, profess either Mohammedanism, to which they adhere little in their practice, or Christianity, to which they adhere still less. Their religion has degenerated into an idle worship of little pictures, or into fasting on certain days. This (which means eating olives, which they can get, in preference to meat, which they often cannot) they think will expiate any crime. They find many ways of excusing their lawlessness on religious grounds. A servant of mine once tried to extenuate their conduct by referring to the following legend, from which a characteristic conclusion was drawn, the logic of which was worthy of its authenticity. I may here state, that Eastern servants, although more humble than in Europe, frequently converse with their masters. He said that, on the eve of the crucifixion of Jesus, a thief broke into the Governor's house. There he stole three of the nails that were intended for our Saviour, who in consequence suffered less when crucified the next morning. This, therefore, justified people in robbing for three years ; after which time it became unlawful. I, of course, asked him whether *his* three years were over ; to which he replied, that he was naturally averse to stealing—this was poor consolation : and having some little reason to believe that he proposed entering upon his novitiate in my service, I soon after discharged him.

Wherever religious and political convictions have not been the growth of centuries, and the results of many strugles, as happily in England, morality will be as lax as it is among the Albanians. It is natural to man to confound sacred injunction with immediate opinion or necessities. People, in general, care much less for religion than for their own interpretation ; and we have only recently seen to what lamentable results this confusion has led among our translantic friends, one of whom, a minister of the Gospel of peace, presumed to institute a comparison between his sending his son into a blood-thirsty war,

and the sacrifice of Isaac by Abraham, and even to claim superiority for his case. The only fear of the Albanians seems to be to kill an Albanian of a different tribe; as in that case a war would be kindled which, according to their fierce laws of retaliation, could only end in the entire extermination of one of the tribes. The murdered person commits the sacred legacy of revenge to his next of kin, by whom it must be accepted, and is in turn handed over to the nearest relative; so that families, and often whole tribes, which exist this year, may be extinct a few years hence. As may be supposed, there is very little education among them; their priests share in the plunder, and then bless them; and few of them can either read or write. In Constantinople Albanians may be seen engaged in vagabond trades, such as selling "muhalebi" a kind of potted rice or livers, from which comes the opprobrious term alluded to in the Tabular Statement [pages 5 and 6]. They are, however, not devoid of talent. Many of them cherish high aspirations and poetical fancies; and, even whilst selling catsmeat, may occasionally be heard reciting verses laudatory of their country, their loves, or their articles for sale.

The *Gipsies*, a Hindu race whose language exhibits strong resemblance to the Sanscrit, fall under the original tribal divisions of musicians, sorcerers, kettle and horse-shoe menders, and thieves. These several professions, the latter in particular, are not monopolized by any single tribe; but they all exercise these callings freely. They are generally nomadic; as for instance, in Bulgaria, where the tribal division obtains and where I have seen a good deal of them. At Constantinople they inhabit a most curious suburb and are governed by extraordinary laws and customs; a subject which I have treated in a special paper. Suffice it to say here, that their religious development is one of the lowest known. Outwardly professing, wherever they are found, the religion of the dominant race, they possess no instinctive belief in a Deity, or in the immortality of the soul; and only use the name of God in imprecations which they borrow from the nations by which they are surrounded. This national characteristic of the Gipsies taken collectively, deserves the attention of those who may still deny the possibility of any race not intuitively having the conception of a Deity.

The ubiquitous existence of this strange people, the Gipsies, may also be of some weight in determining the question of the unity of the species, or that of the acclimatization of races. Their powers of acclimatization, although very great, cannot be compar-

ed to that of the Jews, who almost assimilate to the character of the country in which they live, whilst the Gipsies have preserved strongly pronounced Hindu characteristics, not only in features, but also in tastes and manners In Turkey they profess to be Moslems, and to have Imams and teachers; yet they have no teaching of any kind. Their evidence is not taken in a court of law, and they have never risen to eminence in the State, although they labour under no legal disqualification of infidelity, such as barred the Christians in the Turkish empire from public employment. "A Gipsy has become a Pasha," is a Turkish proverb denoting any unlikely event. In the Danubian Principalities they profess Christianity, and although they have latterly been emancipated from serfdom, live in the greatest misery and degradation.

A little better, but still without any real education, are the *Yezidis or Devil-worshippers* who live in Kurdistan, and in the mountains of Sanjar. Their numbers are annually decreasing owing to the persecution to which they are subjected by neighbouring races. Thus does this strange people suffer *present* martyrdom for their fealty to Satan, in the expectation of the *future* gratitude of this fallen angel, who, hated and feared as he now is by all people except the Yezidis, will, they say, be sure to remember them when he shall be restored to his former grandeur. Their symbol of the Deity is a parrot. Their education is limited to some of the traditions relating to the Sheikh Adi. They seem to be a remnant of the ancient Assyrians and to have been successively imbued with Zoroastrian, Christian, and Mohammedan doctrines. I believe that there are many secret worshippers of the parrot scattered all over Turkey.

The *Druses* probably form the last wave of Buddhism towards Western Europe; unless, indeed, some of the leading Roman Catholic doctrines are due to its influence. Certainly, their worship of the mad Khalif Hakem, as the Deity in substance, their cycles of metempsychosis, and their confused perception of the difference between good and evil, are remarkable phenomena in the history of creeds. The Druses fall under the two headings of initiated and uninitiated, respectively called the "Uqala" and "Juhala." The latter form the laity, and are practically excluded from education, which is confined to the Uqala, or priests, who study the mystic writings of their sect. Some of these writings are said to have found their way into the British Museum.

Their neighbours in the Lebanon, the *Maronites*, have a higher state of education, which, to a great extent, is in the hands of the monks. It does not, however, differ from that of the Eastern Christians in general so much as to require special comment. They profess the Roman Catholic faith ; but the Pope wisely allows their priests to marry. In other respects, they are as lawless as the Druses, like whom they wear the emblem of the golden calf—the horn, on their foreheads.

The *Kurds* an Aryan race, but largely intermingled with Shemitic and Turanian elements are a very fine set of men, and prove that the commixture of races tends to the physical improvement of the species. They are independent of the Sublime Porte, but pay a small annual tribute, and, like all the other nomadic Moslems under Ottoman rule, give their assistance in time of war. They are caravan guides or caravan plunderers. Their priests are often very proficient in Persian, and the laity also are not altogether ignorant. They are widely scattered, and are great enemies to the Christians of Kurdistan.

The *Nestorians* are descendants of the ancient Chaldeans, and are the Puritans of Turkey. They resemble the primitive Christians in their lives and doctrine. They greatly deserve the attention of British Christians, particularly at the present conjuncture, when a most vigorous and successful proselytism is carried on in their midst by the Church of Rome. Education among them, though elementary, is sound, and they are truly anxious for progress ; their language is the old Syrian, and most of their books are manuscript, which are carefully preserved, and to which candidates for the priesthood have access. They are a very warlike race, and attend even religious worship armed ; often a precaution against attacks on the part of the lawless Kurds.

In Turkey in Europe, the *Bulgarians* are that race which possesses, in my opinion, the greatest faculty for self-government. They are despised by others, who think them stupid. They are certainly wanting in quickness of perception, but amply compensate this deficiency by habits of industry and thoughtfulness. Their numbers give these national qualities a degree of importance, as they may at some future time form an ethnic centre of civilization for Turkey They have shown great sense in emancipating themselves from the thraldom in which

the Greek clergy kept them. They are anxious for religious and secular instruction in the vernacular of their country, and the Bibles translated into Bulgarian by a few missionaries find there a ready acceptance. Whilst at Shumla, during the Russian war, in a civil capacity, I found an excellent school there, in which Bulgarian, Greek and Latin, French and German, and the elements of the sciences were taught. My landlord, an old man of seventy, possessed a copy of the Psalms in Bulgarian, and when the priest came round, he quietly and undemonstratively begged him to read and explain them to him. The perseverance of the Bulgarians will either ensure their object, that of having more vernacular and less Grecian influence in church and school matters, or cause them to secede to Rome or Protestantism.

We must now refer to the missionary schools in Turkey, and close our observations on "the state of education" in that country. These establishments are evidently an element towards the future civilization of Turkey, and have a political as well as religious significance. France and Russia emulate each other in establishing schools, and, in consequence, their political ascendancy. Each of these powers has hundreds of schools. The American Board of Foreign Missions supported till very recently, directly, I believe 12, and indirectly, among the Protestant Armenians, about 100. England supports four only. If we are anxious for the promotion of British interests, whether political, commercial, or religious, we ought to enter into competition with France and Russia in the erection of schools. The Malta Protestant College, once an important institution for the sons of European residents on the coasts of the Mediterranean, and which I have visited, might become a valuable centre for the formation of branch schools all over the Levant. It is almost too late, as France and Russia have a great start; but "better late than never." The character of the English inspires more respect, it seems, in Orientals than that of almost any other nation. The French they term "faithless," and characterize their vivacity and demonstrative politeness by the curse "May your soul be as unsteady as the hat of a Frenchman." Yet we carelessly forego the national advantages of character, and sacrifice our commercial interests. In a higher point of view, it seems but fair that we should carry back to the East some of the enlightenment to which it gave the first inspiration; and that there, if anywhere, our Societies, as well as our Government, should not shrink the duty; the former, of increasing the usefulness of their appliances, and the latter, of appointing competent representatives of British policy and of the cause of progress.